

²/₁₃ AN
Apologetical Defence,

OR A ¹³

DEMONSTRATION

OF THE

Usefulness and Expediency

OF A

Late BOOK, entitled, *A plain Account*
of the Nature, and End, of the Sacra-
ment of the LORD'S SUPPER.

T. Cooper



L O N D O N,

Printed for T. COOPER, at the *Globe* in *Parer-*
noſter-row. 1735.

[Price 6 d.]

Apologetical Defence

OR A
DIALOGUE

Between

THE
AUTHOR
OF THE
"APOLOGICAL DEFENCE"



LONDON:
Printed for T. Cadogan, in Pall Mall.
1797.



A N
Apologetical Defence
OF THE
PLAIN ACCOUNT, &c.

NO sooner, almost, had the *Plain Account*, &c. made its Appearance in the World, than the Remarker stepp'd forth; and, in a Letter to the Author [of the *Plain Account*] told him, The softest Thing he could say of, by far, the greatest Part of his Book, was, that it was *entirely needless*^a. The Design of the following Tract, is to obviate this Assertion, and to demonstrate the *Usefulness* and *Expediency* of the *Plain Account*, by laying before the Reader a Collection of those many Absurdities, false Doctrines, and superstitious Notions, inculcated without any Warrant from holy Scripture, by some among that innumerable Mul-

^a *vide* Remarks, Page 4.

titude, who have wrote *ex professo* upon this Subject. The Number of bad Writers upon this Point of Doctrine, was complain'd of as a Grievance in the Middle of the last Century; and, God knows! to the Terror and Confusion of many a weak, honest Christian, their Numbers are now swelled to an immense Size.

Defendit numerus, jūctæq; umbone phalanges.

And could any Thing be more worthy of, or more suitable to the Character of the reputed Author of the *Plain Account*, than to attack this formidable Host, and beat them from their strong Holds, to represent this Ordinance in the Simplicity of the Gospel, and thereby to take off the uneasy Fears and Scruples from the Minds of Multitudes, who neglected this Command of their Saviour, through a vain Fear of eating and drinking their own DAMNATION?

That our Author has taken the proper Method to do this, by disregarding what others have said about it, supposing them to have liv'd ever so soon after the Apostles Days, and by drawing his Account of the Nature, End, and Design of this Institution, from *Scripture alone*; we have the Testimony of no less a Man than my good Lord of *London*; who begins the Tract, which he wrote for the Use of his Parishioners, (when he was Rector of *Lambeth*) on the Lord's Supper, with these Words: " The Sacrament of the Lord's Sup-

per,

“ per, being an Institution of our Saviour Je-
 “ sus Christ, the TRUE Knowledge there-
 “ of can be had NO WHERE, BUT IN
 “ THE HOLY SCRIPTURES.” Tho’
 his Lordship afterwards forsakes this infalli-
 ble Guide (as we shall find presently) and in-
 advertently slides into the Errors of other Wri-
 ters. — Yet so prevailing is the Force of Truth,
 that we find his Lordship concurs with our
 Author in some other Articles, which have
 been equally the Objects of Cavil and Ridi-
 cule in the Remarker, and a ^b Buffoon Wri-
 ter, who made his Appearance presently after
 the Remarker, v. gr. His Lordship saith ^c;
 “ He who comes to the holy Sacrament with
 “ an honest and sincere Heart, has the ONLY
 “ Thing that is *absolutely* and *indispensably*
 “ required to Worthy Receiving.” — And a-
 gain ^d; “ They that have not honest and sin-
 “ cere Hearts, are in a State of Damnation,
 “ whether they come to the Sacrament or
 “ not ; because the Sentence of Damnation is
 “ not inflicted upon such Persons for recei-
 “ ving the Sacrament, but for living and dy-
 “ ing with corrupt Hearts.” — And again ^e;
 “ Whereas some good Christians, reckoning
 “ it a difficult Thing to judge when they are
 “ duly prepared, are discouraged from recei-
 “ ving at all, by the Fears of receiving *un-*
 “ *worthily* : They see here that the GREAT
 “ RULE, whereby to judge of their *Fitnes*;

^b *Winchester Converts.*

^c *Page 31.*

^d *Page 32.*

^e *Page 33.*

“ or *Unfitness*, is the PRESENT Disposition
 “ and Resolution of their own Hearts; con-
 “ cerning which, no Man can possibly be mi-
 “ staken.” — Words! exactly parallel to
 these of our Author^f. “ Whoever, in a *seri-*
 “ *ous* and *religious* Sense of his Relation to
 “ Christ, as his Disciple, performs these Acti-
 “ ons of eating Bread, and drinking Wine,
 “ in Remembrance of Christ, most certainly
 “ performs them agreeably to the End of the
 “ Institution.” Again^g; — “ He that is a
 “ wilful, habitual Sinner, will, most cer-
 “ tainly, be condemn’d: Not for receiving
 “ the Sacrament unworthily; but for the
 “ Disobedience of his Life, in those Points
 “ which are indispensably necessary to Salva-
 “ tion.” Again^h; — “ The whole Affair of
 “ eating and drinking unworthily, in *St. Paul’s*
 “ Sense, is confined to the Frame of our
 “ Minds, and our Behaviour AT the very
 “ Time of our Performance of this religious
 “ Duty.” Whoever compares these Passa-
 ges together, cannot but see that there is an
 exact Agreement in these Particulars, between
 our Author and his Lordship; whose Ortho-
 doxy was never, in the least, suspected.

Why then must our Author be branded
 with odious Names, and mark’d out for De-
 struction, for asserting the same Truths which
 others have maintained, not only without
 Obloquy and Contempt, but even with the

^f Plain Account, Page 29.

^g Page 38.

^h Page 76.

greatest Applause and high Dignity! Is the same Thing Heresy, when it comes from our Author's Pen, and *sound Doctrine, which cannot be reprov'd*, when it proceeds from his *Lordship*? I trow not. And, if common Fame says true, the Author of the Remarks was wounding his Patron's Reputation, while he endeavour'd to destroy that of our Author. I am sorry Conformity to the Establishment, should be attended with such ill Consequences.

—Once more. — Our Author has been charged with denying the divine Influence and Assistance of God's holy Spirit; because he says, ⁱ “ These Duties, how well soever perform'd, cannot be suppos'd to operate as CHARMS; nor to influence us, as if we were only *Clock-Work*, or *Machines*, to be acted upon by the arbitrary Force of a superior Being.” In like Manner, my Lord of *London* tells us, of some Men who defer to partake of the Lord's Supper [and this he condemns them for] till all Hopes of living longer in the World are over. ^k “ As if the Sacrament of Christ's Body and Blood, were a CHARM that would save Men, whether they will or no.” — And let both of these Sentences stand or fall together: His Lordship, we know, and are persuaded, is no Heretic; then why should our Author be deemed such, for asserting the same Things with his Lordship?

Having thus, to take off the Prejudices which some may have entertained against our

ⁱ Plain Account, p. 154.

^k Holy Sacr. explain'd, p. 43.

Author, by Means of the Remarker's unjust Insinuations, shewn in what Particulars our Author agrees with his Lordship; I shall proceed to shew, in the next Place, wherein he differs, both from his Lordship and others. And this, for the sake of Brevity and Order, I shall reduce under these *three Heads*.

- I. The Preparation that is necessary to a worthy Participation of the Lord's Supper; wherein likewise will be included, the different Notions about worthy and unworthy Receiving.
- II. The Nature, End, and Design of it. And,
- III. The Benefits flowing from it.

I. As to the necessary Preparations, &c. whoever has but dipp'd into this Sort of Books [*Preparations for the worthy Receiving of the Sacrament*] cannot but know, that they generally prescribe a certain Number of Prayers and Meditations for every Day in the Week; Fastings, Watchings, Examination, &c. and in short, so much Work is cut out for the Communicant, as makes many despair of doing it worthily, because they cannot keep up to the Rules prescribed. And, as if this was not enough, we find them inculcating the Danger of unworthy Receiving, in such strong Terms, as may frighten even those, who have complied with all their Rules, from attending upon this Ordinance of their Saviour. They are not content to impose a heavy Burden, and
 I grievous

grievous to be borne upon their Disciples; but even, after all, insinuate, that there is the utmost Danger, lest they should eat and drink their own DAMNATION. To this Purpose, a certain Author says; ¹ " A Man that
 " is a worthy Receiver, may receive unwor-
 " thily, *i. e.* one, that is habitually prepar'd,
 " by having the Truth of Grace, may re-
 " ceive amiss, by being not actually pre-
 " pared by the drawing forth of his Graces
 " into Act:— And how much Time must be
 " spent in fervent Prayer, in holy Medita-
 " tion, and other Duties, before you can feel
 " the Actings of Faith and Love, Desire and
 " Delight in God? " To the same Purpose:
 " Many that are habitually prepared, may
 " be too slight in actual Preparation."
 " And, whensoever you are to partake of
 " the Lord's Supper, you are to be *painful* in
 " making Preparation for it."—^o " For, no
 " Preparation, no Participation." After
 this, he introduces a damn'd Soul, saying:
 " I am for ever damn'd, for dabbling in that
 " Blood as an unholy Thing; in which I was
 " often entreated to have had my Heart been
 " wash'd. *It is dreadful, dreadful, dreadful!*
 " Thou dost not know, that yet art upon
 " Earth, what a dreadful Thing it is to lie in
 " Hell, and bear the Punishment that is inflicted
 " upon unworthy Receivers. After such an

¹ Doolittle on the Lord's Supper, p. 42.

^m Page 117.

ⁿ Page 8.

^o Page 39.

^p Page 62.

" Admonition, as this, from a damn'd Soul,
 " what Preparation wouldst thou make? " —
 Again ; — ^a " You do not know but God
 " may strike you dead at the Sacrament, if
 " you are not fitly prepared ; unworthy Re-
 " ceiving has been the Death, as well as the
 " Damnation, of many that come : There-
 " fore beware." — I appeal to all the World,
 whether this be not enough to frighten any
 common Persons from the Performance of
 their Duty, to make them live in a continual
 Dread of everlasting DAMNATION, should
 they ever partake of the Lord's Supper ; by
 being too slight in actual Preparation [as 'tis
 called] though they are habitually prepared
 by a sincere and upright Heart, and a present
 Disposition to do this [in Obedience to] and in
 Remembrance of Christ : " For the best of Men
 " (he tells us in his *Preface*) are too slight in
 " their Preparation for the Sacrament."
 Would not any one therefore, into whose
 Hands this Book should fall, argue thus with
 himself ? If the best Men are too slight in
 their Preparations ; and those who shall par-
 take of the Lord's Supper without being fitly
 prepared, are in Danger both of present Death,
 and eternal Damnation ; I certainly, being
 conscious to my self, that I am not the best
 of Men ; nor, if I was, being fitly prepared,
 must not presume to approach that holy Ta-

^a Doolittle, &c. p. 56.

ble. To avoid therefore a greater Inconvenience, I will submit to a less: If I receive the Sacrament, I shall be certainly, and inevitably, doom'd to eternal Misery; if I do not, God, in his Infinite Mercy, may pardon that Omission. Relying therefore upon his Goodness and Compassion, I will not presume to run, knowingly, upon my own Destruction.—Some such Thoughts as these, will necessarily arise in the Breast of every one [I mean, of every one that is not learned, or capable of discerning the Falsity of these Positions] who shall meet with this Book. And, for the Proof of this, I need only appeal to every Clergyman in the Kingdom, that has the Care, and takes Care of his Parish.—For, from whence can it proceed, but from this and such like Books, that we find People so backward to come to the Lord's Supper? Some never partaking of it, through the whole Course of their Lives; and others but very seldom, and then too with the utmost Consternation and Trembling.

And might it not then be of great Use to Multitudes, and highly expedient, upon many Accounts, if this Ordinance of our Saviour were explain'd in the original Simplicity of the Gospel, with that Plainness and Perspicuity, as to suit the Capacities of all; that so they might be defended and support-

ed in their sincere Endeavours to please God, against all those uneasy Impressions of Superstition, which they have a Right to be freed from ! The Design of our Author was, to instruct those who want Instruction ; either by Means of their entire Ignorance of the Nature of this Institution, or the *wrong* Notions they had, by some Means or other, embraced about it. And can then the Execution of this Design be thought *entirely needless* ! especially, since it is a most notorious Truth, that wrong Notions about this Ordinance, are inculcated industriously, and prevail almost universally ? I ask again ; Was it any ways needless in our Author, to insist upon this, that our *Fitness*, or *Unfitness*, to partake of the Lord's Supper, depends (to use my Lord of London's Expression) upon the *present Disposition* of our own Hearts ? (or, to use our Author's own Words) " In the Frame
 " of our Minds, and our Behaviour AT the
 " very Time of our Performance of this religious Duty ; " when People have been taught, as I have shew'd above, to be anxiously scrupulous about the Actuality of their Preparation, and the great Risque they run, both of immediate Death, and eternal Damnation, if they are not fitly prepar'd ?

But the Usefulness and Expediency of the *Plain Account* will still farther appear from what follows : " There is a *vast*, and almost *unparallel'd Danger* (saith another
 " Au-

" Author) of coming *unworthily*. — There
 " is scarce, in all Scripture, an Expression,
 " which bears such a *terrible* Import of CER-
 " TAIN DAMNATION, as doth that of eating
 " and drinking Damnation to our selves ¹." —
 " It is *'a Sin of the highest Nature*, next to
 " that of Despite, or Blasphemy against the
 " Holy Ghost. — And as the *Danger* is thus
 " *great*, by reason the Guilt thus incurr'd,
 " is so *certain* and so grievous; so is it by
 " reason of our *Aptness* to incur it ²." And,
 consistently enough with himself, he teaches
 the Communicant to address himself to God
 in these Words; " That Trust and Depen-
 " dancy which I exercise on thy Mercy,
 " through Christ, *I have reason to fear*,
 " may be too presumptuous." — Again ³;
 " Self Examination is a most indispensably
 " necessary Part of Preparation for the Lord's
 " Supper: And, for the Performance of this,
 " it is not to be thought, an Hour or two
 " are sufficient; but I must, for a good
 " Space of Time, have set up such a *weekly*
 " Course of Humiliation of my self, *at least*
 " a Fortnight before my intended Receiving,
 " and keep three or four *fasting* Days. ⁴" —
 And, as a Clencher, adds, ⁵ " I can scarce
 " judge the former Directions may be omit-

¹ Appendix to a Book of Devotions, called, *Enter thy Closet*,
 p. 39. ² Page 40. ³ Page 59. ⁴ Page 52.

⁵ To the same Purpose, see *Comber*, Part III. p. 9, 10.

⁶ Enter thy Closet, Page 91.

“ *ted without Sin.*” And is not this enough to deter Multitudes from the Performance of a plain, necessary Duty ! For, if they eat and drink their own Damnation ; become guilty of a Sin, next in Degree to that of Blasphemy against the Holy Ghost ; and are apt [by Nature] to incur this Guilt ; this vast and unparallel’d Danger of coming unworthily, by not following these Directions, will they not chuse wholly to abstain, rather than run so great a Risque ? And is not then that Part of the *Plain Account* highly Useful and Expedient ; wherein is explain’d the Nature of worthy and unworthy Receiving ; the Tendency of which is, to take off those uneasy Fears and Scruples which many labour under, of the vast and unparallel’d Danger of unworthy Receiving ? A Sin ! according to this Author^a, next in Degree to that *unpardonable Sin* of Blasphemy again the Holy Ghost.

Again.—Whoever has any Acquaintance with this Sort of Books, cannot but have observ’d, that they consist, in a good Measure, of Ejaculations [as they are called] and devout Aspirations. A small Specimen of which, take as follows, relating to this Head of Preparation. ^b “ I tremble and
“ fear to approach unto it.” — ^c “ I am
“ fearful to take it unworthily, trembling at

^a Enter thy Closet.

^b *Hornet’s Crucify’d Saviour*, p. 32.

^c Page 33.

“ thy

" thy Commination." —^d " How dread-
 " ful is this Place ! " ^e " Seemeth it a small
 " Thing unto thee [O my Soul !] to be feast-
 " ed with God, waited on by Angels, fed
 " with the Body of JESUS, and refreshed
 " with a Cup of that saving Blood which
 " hath atoned the Sins of the World ? What
 " meaneth this Secret ? that so poor a
 " Wretch, and sinful a Rebel, should re-
 " ceive so mighty a Favour, and be receiv-
 " ed to so near Embraces ? How can I ap-
 " proach to these TERRIBLE MYSTERIES,
 " till I have pulled back the Veil, and wor-
 " shipped him that feeds my Body, to con-
 " vey Grace to my Soul ; and makes that
 " stoop to the Eye of Sense, which An-
 " gels cannot behold with open Faces ? "

Here the Son of God appears all bloody to
 fright thee from thy Sins ! ^f " Who art thou
 " that comest to Christ without Floods of
 " Tears ; when he cometh to us in Streams
 " of Blood ? " — And then follows, by
 way of Directions ; ^h " Whensoever Christi-
 " ans approach to this *dreadful Mystery*, and
 " to the Lamb of God, lying and sacrificed
 " upon the holy Table ; it concerns their
 " main Interest, in point of *Salvation*, to a
 " special Care, not to lame or deprive the

^d Christian Sacrament and Sacrifice, p. 15.

^e *Comber*, Part III. p. 54.

^f *Week's Preparation*, p. 124.

^g *Id.*, p. 81.

^h *Christian Sacrament and Sacrifice*, p. 99.

" grand

“ *grand Sacrifice*” of its own due Attendance.”
 1 “ For, according to a Man’s Preparation,
 “ will be his Profit.” Another expresses the
 same Thing ridiculously enough; thus:
 “ Let us consider we are just going to eat of
 “ *cælestial Dainties*; and therefore we must
 “ not, with greedy Impudence, fall to.”
 Much more might be added to the same
 Purpose; but, that I may not be tiresome to
 the Reader, let these suffice: And let the Re-
 marker himself judge, whether it was any
 ways Useless, or Inexpedient in our Author,
 to shew the Vanity of these absurd Notions,
 and to prove that worthy, or unworthy Re-
 ceiving, depends not upon the Number of
 Prayers, or Ejaculations, or the Length of
 Examination of our Life past, before we
 come to the Lord’s Table; but in our Beha-
 viour, and the Frame of our Minds AT the
 very Time of Receiving: And that our Au-
 thor, in asserting this, asserts the Truth (I
 have shewed already) we have the Suffrage
 of my Lord of *London*. And let the Remark-
 er, in his next Essay, endeavour to confute
 his Patron.

II. The next Thing to be consider’d is;
 the Nature, End, and Design of this Insti-
 tution. And here we shall have all the
 Absurdities and superstitious Errors of the

Church of *Rome*, crowd in upon us, from Authors who pretend to be sincere *Protestants*; and condemn the *Roman*, as a most corrupt Church: But, at the same Time that they condemn this Church, they do, in very strong Terms, inculcate her most pernicious Doctrines: These will thicken as we go on. For, first, we shall lay before the Reader some of the synonymous Terms which they use for, and the Epithets they give to, the Bread and Wine in the Lord's Supper, v. gr. My Lord of *London* calls it, ^k "That Bread from Heaven which God "designed for our spiritual Nourishment." And others, ^l "This Manna. ^m This Bread "of Life, which came down from Heaven. ⁿ "Celestial Manna. ^o Food of Life, which "comes down from Heaven. ^p The Bread "of everlasting Life. Heavenly Dainties". "Spiritual Dainties." ^q "Incomparable Dainties; heavenly Manna." ^r "One of the "greatest Mysteries of Godliness." ^s "Strong "and supernatural Organs for Mens Souls "and Salvation. Heart-warming, Affection-inflaming, Grace - strengthening Ordinance." And, as we have seen above: *Terrible Mysteries! Dreadful Mysteries! The*

^k Page 44.^l *Hornet's Crucified Saviour*, p. 42.^m Page 44.ⁿ Page 116.^o Page 136.^p *Doolittle*, p. 41.^q *Comber* 135.^r *Christian Sacrament and Sacrifice*, p. 45.^s *Doolittle*, p. 7.

Reason (or to speak more properly, the Cause; for Reason there is none in the Case. I say, the Cause) of all this *Jargon*, we shall see presently.

For the second of these last-mentioned Authors ^t tells us, that in this Sacrament “our
“gracious Lord makes a plentiful Feast for
“us of *his own self*; bringing Heaven along
“with him to entertain us.” And teaches
the Communicant to address himself to God,
in the following Words: “Blessed are they,
“O Lord; who *truly* discern Thee under
“the mysterious Veils of Bread and Wine.”
And, ^x “Thou hast already given thy Son to
“be a Sacrifice for me; and now thou in-
“vitest me to partake of *that* Sacrifice, and
“to feast upon *his Body and Blood*.” And
then, by way of Direction: ^y “Consider
“thou art going, *mystically*, to receive thy
“God, thy great and glorious Saviour;
“who, in his boundless Love, gives HIM-
“SELF the Pledge of thy Salvation.” And
another plainer still: ^z “Christ’s Body
“and Blood have, especially at the holy
“Communion, a most TRUE and REAL
“PRESENCE.” And another, address-
ing himself to Christ, saith: ^a “In this thy
“holy Sacrament, thou communicatest *Body*

^t *Hornet’s Crucified Saviour*, p. 58, 59.

^u Page 66.

^x Page 68.

^y Page 125.

^z *Christian Sacrament and Sacrifice*, p. 51.

^a *Week’s Preparation*, p. 4.

“ and

“ *and Blood, Flesh and Spirit, thy whole Man-*
 “ *hood, yea, thy VERY GODHEAD too.*”

—Here is Transubstantiation with a Wit-
 ness! And doth the Council of *Trent* say
 more, when it defines the Sacrament to be
 not mere Bread; but the real Body, Blood,
 Soul, and Divinity of our Saviour Christ?

—And was it then, in any wise, needless
 or inexpedient, in our Author, to dwell, so
 much as he does, upon this Topic, that the
 Remembrance of Christ, as of a Person *cor-*
porally absent from us, is of the Essence of
 this Sacrament? Was it any ways needless in
 our Author, to shew, in so plain a Manner,
 that the very Notion of Remembrance must
 imply the Absence of the Person remember'd?
 when we are taught, in a *Protestant Coun-*
try, by Ministers of the Establish'd Church,
 that Christ's Body and Blood have, in the
 Sacrament, a most TRUE and REAL PRE-
 SENCE; that the Communicant receives, not
 only the Body and Blood, the Flesh and
 Spirit of Christ, but likewise his VERY GOD-
 HEAD too? — And to demonstrate the Use-
 fulness and Expediency of this Part of our
 Author's Book, I need only to observe to
 the Reader, that the Book, from whence
 this last Quotation is taken, has gone through
 forty six Editions: A most convincing Evi-
 dence of the *Usefulness* and *Expediency* of
 our Author's Work! a Work extremely be-
 neficial to all good Christians; as freeing an

Ordinance of Christ (in it self plain and easy to be understood) from an immense Load of Superstition and Error, with which it had been long obscur'd, and almost buried; as tending to restore the Observance of a much neglected Command: Neglected so much, by some, as to be, by them, almost entirely forgotten. — And can then such a Work be deem'd *entirely needless*? Can it be thought, that one who forsook the Communion, in which he was born and nourished, out of a Regard to Truth, should thus join in with a Party to decry the Truth! *Tell it not in Gath, publish it not in the Streets of Askelon?*

But to return. — Another Author^b tells us, that “The Minister blessing the Bread and Wine, represents God the Father sanctifying and furnishing our Lord Christ, as to his human Nature, with all Gifts necessary for the Discharge of the Office of our Redeemer; his blessing him with the Spirit above Measure.” In the same Strain another^c, leading us on by Degrees, to pay direct Adoration to the Bread and Wine, tells us; “The People are to receive this [the consecrated Bread, or Wine] from the Hands of the Ministers, as from the Hands of GOD HIMSELF; and accordingly they ought to kneel in the most lowly

^b Enter thy Closet, p. 70.

^c Comber, p. 132.

“ Manner.” And again. — “ As the Minister is drawing near to you [with the Bread or Wine] consider the Sound of his Master’s Feet is behind him: *Wherefore labour to express the same Reverence, both in Soul and Body*; as if JESUS HIMSELF were *visibly* present with a Train of glorious Angels. Say; — Lord, I am not worthy that thou shouldst come under my Roof. And, at the Sound of his [the Minister’s] Words, let your Heart leap for Joy, and say; *Whence is it that MY LORD HIMSELF should come unto me.*” —

Let me ask the Remarker, in this Place, Whether he thinks this to be sound Doctrine, and agreeable to the Word of God? He cannot think so, I am persuaded. Was it then *needless* in our Author, to shew, that any Posture might be used at this holy Rite? Neither can he say so; for we find it inculcated by the Authors above cited, that *Kneeling is necessary* by way of REVERENCE, (a soft Term for Adoration.) And lest he should think there is no Danger of any one’s following their Directions, in a Country where the Doctrine of the *Adoration of the Host* is openly exploded, and, by the Articles of the Church, *condemn’d as Idolatrous*, and that *therefore* that Part of our Author’s Work was *needless*; I say, lest he should think

Comber, p. 133.]

thus;

thus; let me inform him, That I have frequently, at the Celebration of this holy Supper, seen Persons bow down, in the *humblest* Posture of *Adoration* (according to the Directions above cited) as the Minister, officiating, drew near to them with the Bread, or Wine. And, I doubt not, but others, in other Places, may have seen the same.— If the *Remarker* has *never* observ'd this, one must needs conclude, either that he is happy in having none but Persons of sound Sense and strong Understandings, in his Parish, not easily following the Directions of others blindfold (and then, I am certain, his Remarks are but little esteem'd in his Parish) or, that he takes no Care at all of it.— If the first Conclusion is to be taken, it redounds very much to the Honour of his Parishioners; if the last, it brings no Credit to himself.

But to go on. — The Author last cited, has much more to the same Purpose, in what he calls an Act of Faith, and an Act of Humility, and an Act of Love. And first, in his Act of Faith, he teaches the Communicant to express himself thus: — “ O
 “ eternal Word of God, by whose Power
 “ all Things were made, I will not ask *how*
 “ thou canst give me thy Flesh to eat:
 “ Because I am abundantly satisfied in thy

" saying, *This is my Body*; since thou canst,
 " make it become to me whatsoever thou
 " say'st it is. I believe, Lord, help my
 " Unbelief!" — And in his Act of Hu-
 " mility, thus: " I cannot but tremble at
 " THY PRESENCE, O! thou King of Glo-
 " ry." And, in his Act of Love, thus:
 " Holy Jesus! I am not worthy to touch
 " this blessed Body as it is thine. — THIS
 " is the Sacrifice for my Sins, the Price of
 " my Redemption, and that by which my
 " Soul was ransomed from Hell, rescued
 " from a dreadful Execution; IT WAS gi-
 " ven FOR me, and IT SHALL NOW
 " be given TO me. — And when I have
 " once tasted of THIS all-saving *Sacrifice*,
 " which was given for me, I am persuaded,
 " that, neither Life nor Death, &c. shall se-
 " parate me from the Love of God." —

Another of the above cited Authors^f, teaches
 the Communicant to address himself [what
 shall I say to our Saviour, sitting at the right
 Hand of the Father, or to the consecrated
 Bread?] thus: " O Lord Jesus! *my sweet*
 " *Food! let me eat Thee.*" And a 2^d Third
 thus: " The worst of thy Followers come
 " running after Thee for *Loaves*; though
 " they cared not for the *Miracles*; but thou
 " offerest me *Loaves and Miracles* together;

^f Week's Preparation, p. 95.

^g *Hornet's* Crucified Saviour, p. 28.

“ —thou offerest me **THY SELF**, and all
 “ thy infinite Sweetness.” — After this, it is
 no Wonder that we find it asserted, that
 “^h every Word and Action [in the Celebra-
 “ tion of the Lord’s Supper] is *big with*
 “ *Mystery*”. And St. Cyril adviseth, “ That
 “ we should carefully receive the consecra-
 “ ted Elements, and beware that we lose not
 “ the least Part thereof ; for the *very Fi-*
 “ *lings* of Gold are precious. But (saith this
 “ Author) we should be much *more* sollici-
 “ tous to fix our Minds so, that we do not
 “ miss the least Circumstance in this holy
 “ Rite ; because *there is none without a My-*
 “ *stery*.” And, ⁱ “ Lord ! it is done as thou
 “ hast commanded ; and, I doubt not, but
 “ the *Mystery* is rightly accomplish’d. I am
 “ persuaded here is that which my Soul
 “ longeth after, a *crucified Saviour* commu-
 “ nicating **HIMSELF** to poor penitent
 “ Sinners.”

By *Mystery* here, ’tis plain the Author
 means something Incomprehensible to our
 Understanding ; such as is the Doctrine of a
REAL PRESENCE in the holy Supper, which
 (we have seen before.) **THIS**, and other
 Authors I have quoted, stiffly maintain ; a
 very wrong Application of the Word sure !
 as it is used in the Communion Office.

^h *Comber*, Part III. p. 124;

ⁱ *Id. ibid.*, p. 130.

For we cannot be said to be *meet Partakers* of a *Mystery*, in this Sense of the Word^k. And therefore it was very expedient in our *Author*, to point out the true Meaning of the Word, as it is used in the *Liturgy*, lest any should imagine that the *Church of England* maintained, or so much as favour'd the *absurd Doctrine* of a *True and Real Presence*.

To proceed : ——— ¹ Another calls the Sacrament of the Lord's Supper, " That *high Mystery* of human Salvation; ^m and God's " *heavenly Mystery* of human Salvation, left " unto the World by him, who did redeem " the World as a *Seal of Mercy*, &c." And again. ——— ⁿ " The Faithful receive the blessed Sacrament: Well, what do they receive? " certainly Christ Jesus, *Truly* and *Really* : " To make further Scruple, is needless Curiosity. ——— To be over-witted in seeking, " or doubting how this should be, is no way " agreeable to that Faith and Obedience that " becometh Christians." And, to explain what he means by this, he saith in the next Page; " We have many Things in Christianity, offered as Objects of our Faith; " wherein we must hold captive human " Reason." And afterwards he saith : ———

^k Plain Account, p. 113.

¹ Sutton's Godly Meditations on the Lord's Supper, page 2, of the *Dedication*.

^m Idem, Preface, p. 1.

ⁿ Ibid. p. 3.

" ° Let the World now judge between both
 " [the Church of *Rome*, and the Church of
 " *England*] which give greater Reverence
 " to the most divine Institution of the Son
 " of God, whether they, who too busily
 " talk of changing the Substance of the Ele-
 " ments into other; or, they who *conceive*
 " MORE, and with more *Reverence* than
 " Words can express. In a Word, they who
 " will needs set down a *Manner how* Christ
 " is PRESENT in the Sacrament, or else they
 " who do acknowledge his PRESENCE there,
 " after a *Manner inexplicable*." So then!
 the Secret's out at last; and the Doctrine of
 Transubstantiation is to be condemn'd only
 thus far, that it is endeavouring to explain
 a *Mystery*; to make that the Object of Sense
 or Reason which ought to be inviolably the
 Object of *Faith alone*, viz. Christ's TRUE
 and REAL PRESENCE in the Lord's Supper.
 And when we partake of this Supper, we
 do partake of something Incomprehensible to
 human Understanding [a *Mystery*] that is,
 in plain *English*, we partake of we know not
 what.

And should these *Errors* be suffer'd to
 stalk abroad with Impunity? If the Re-
 marker thinks they are not Errors, I call
 upon him to defend them; if he thinks they
 are (as sure he must! if he thinks at all)

° Sutton, &c. Preface, p. 6.

let him tell me ; Was it any ways *needless* in our *Author*, to expose their Absurdity, by demonstrating so plainly as he does, ^p That to teach any *bodily Presence* of Christ in this holy Supper, is to pervert the very Nature of the Institution which was appointed to be observ'd in *Remembrance* of Christ? ^q “ They “ therefore (saith our *Author*) who require “ Christians to believe, that they feed, in the “ Lord’s Supper, upon Christ’s natural Body “ *present* [no Matter whether they do it by maintaining the Doctrine of Transubstantiation, or by asserting, that *he* is *truly* and *really present*, after a Manner *inexplicable* ; by requiring Christians to believe a *true* and *real Presence*] “ they do, in Effect, for- “ bid them to eat this Bread in *Remembrance* “ of his Body. Neither will they suffer “ them to shew forth *Christ’s* Death, till he “ shall come again and be *present*, while “ they teach that he is now *corporally pre- “ sent* [or truly and really present] with “ them.” — An Argument too concluding against the Doctrine of a *real Presence*, to admit of any Reply ! And therefore, to be shuffed off by roundly asserting, that it is *entirely needless*. — So far from it, that I leave the World to judge, whether it was not *highly Expedient*, nay, even *necessary*, thus publickly to refute these Errors, which are of

^p Plain Account, p. 24, 25, 26.

^q Idem, p. 26.

so much the more pernicious Consequence; as being taught in Books, calculated for the Use of the meaner Sort of People, who easily imbibe and firmly believe whatever comes recommended to them in those (which they call *good*) Books. — And had I Inclination, or Time, to pursue this Task, I could fill whole Volumes with the many *absurd, abominable, and superstitious* Notions, inculcated industriously, and prevailing *almost* universally concerning the Nature of this *holy Supper*, and thereby demonstrate the Usefulness and Expediency, not only of *our Author's* Work in the *Gross*, but even of every Page, Line and Sentence of his Book. A Book! truly worthy of its *reputed* Author; which, I doubt not, will be had in great Esteem by all those *who love our Lord Jesus Christ in Incorruption*, so long as the Knowledge of our Language shall remain; and it shall be handed down to Posterity, as a standing Monument of his great Regard to Truth, and a *glorious Attempt* to rescue this Ordinance of our Saviour, from a most *abandon'd* Prostitution. For a greater Prostitution of our Saviour's Commands cannot possibly be, than by overwhelming them with Obscurity and superstitious Errors. And, as *our Author* justly observes, " 'Tis
 " from the Extravagancies and Weaknesses

† Preface to the Plain Account, *ad finem*.

" of

“ of *Christians* [in putting these absurd Interpretations upon the Declarations of our Saviour] “ that *Infidelity* is ever seen to “ draw its main Strength, not from the Declarations of *Christ*, or his *Apostles*.”

But we must not leave off here: There are other Things of *equal* Moment, that call for our Attention. I hasten on therefore to the third Thing propos'd, *viz.* to lay before the Reader, the *absurd* and *superstitious* Notions of many Writers, concerning the Benefits flowing from this Ordinance, to those who *duly* partake of it.

III. One of the fore-cited Authors^f tells us, That “ the holy Communion is ordain'd “ of Christ, to set out his Death as a Sacrifice : And it is as *Effectual now*, at this holy Table, as it *was then* at the very *Cross*.” He tells us likewise ; “ That God bestows “ Degrees of Zeal, Charity, and Holiness “ at the Use of it. “ That he [our Saviour “ Christ] delivers into our Hands by way of “ Instrument, and Conveyance [of Pardon] “ the blessed Sacrament of his Body and “ Blood, as Kings use to bestow Dignities, “ by the bestowing of a Staff or Sword. “ “ That the Body and Blood of Jesus “ Christ, is in *full Value* ; and Heaven, with

^f Christian Sacrament and Sacrifice, p. 14.

[†] Idem, p. 67.

^u Idem, p. 68.

“ all its Fulness, is in *sure Title*, instated
 “ on Christians, by those small Portions
 “ which they receive at the blessed Com-
 “ munion.” Agreeably to which, my Lord
 of *London* puts the following Form of
 Thanksgiving [or triumphant Song] into
 the Mouth of his Communicant : * “ My
 “ Transgressions, which were many, are
 “ blotted out : And I am restor’d from Sin
 “ and Death, to the joyful Hopes of a bles-
 “ sed Immortality.” † *As if the Sacrament*
of Christ’s Body and Blood were a CHARM,
that would save Men, whether they will
or no.

Others again tell us, That this Sacrament
 is † “ a firm *Conveyance*, and Assurance of all
 “ the Gospel-blessings, and Benefits pur-
 “ chased by the Death of Christ ; that it is
 “ GOD’S BROAD SEAL to confirm unto
 “ our Souls the great, and everlasting Bles-
 “ sing of the Covenant of Grace :” That
 “ † we thereby receive Grace for the Amend-
 “ ment of our Lives, † *Forgiveness* of our *Sins*,
 “ and *Offences* against God : That † where a
 “ Number of faithful Christians, receive the
 “ *consecrated* Elements of Bread and Wine,
 “ they receive with the Sacrament those Be-
 “ nefits of that Body and Blood, which is a

* Holy Sacrament explain’d, p. 86.

† Idem, p. 43.

‡ Doolittle, p. 21.

§ Preparatory Office to the holy Communion, p. 18.

¶ Idem, p. 16.

‡ Idem, p. 12.

“ common Ransom for all : That ^d “ a Blessing is *annexed* to the *consecrated* Elements of Bread and Wine : That to receive the Sacrament^e, is to receive the *Pardon* of our Sins, to be in Assurance of Heaven. It is to be in *Possession* of ALL THAT, which is requisite to make a Man *happy*.” As if the Sacrament of Christ’s Body and Blood were a CHARM, that would save Men whether they will or no.

To the same Purpose, another expresses himself thus : ^f “ God hereby makes over to me, and bestows on me the *Pardon* of ALL my Sins, the *Merits* of his Son, and a full Right to be in his Kingdom of Glory.—As he gives me my Lord’s Body, so also his Blood, to wash both Soul and Body from all original and contracted Guilt, and to present them *Spotless*, as that Blood, before the Throne of God : And being thus washed and purified, the *Merits* of that Blood are mine ; even Heaven, and eternal Life, which God hereby makes over to me.” And again,—This Bread and Wine being *blessed*, and distributed according to his [our Saviour’s] Command ; God doth thereby as truly convey, and give to every faithful Receiver, the Body and Blood of Christ,

^d Preparatory Office, &c. p. 9.

^e Idem, p. 3.

^f Enter thy Closet, p. 36, of the Appendix.

“ *i. e.* the *crucified Saviour*, as the Minister
 “ gives him those Elements. We receive
 “ our *crucified Saviour*, not in our Mouths,
 “ but Souls, *i. e.* we receive our Share of
 “ Right in his Body and Blood, and all the
 “ Effects, Powers, Virtues, Benefits and Fruits
 “ thereof; especially those before-mention’d,
 “ of *spiritual Strength*, and *Pardon*, and *eter-*
 “ *nal Life*.” *As if the Sacrament of Christ’s*
Body and Blood, were a CHARM, that would
save Men whether they will or no.

Can it then be said, that it was *needless* in
 our *Author*, to shew, that ^s since no express
 Promise of Pardon, &c. is annex’d, to the
 due Performance of this Duty, by God: No
 Christian ought to deceive his own Soul,
 or suffer it to be deceived by others, into
 fond and groundless Imaginations of Things,
 never included in this *Rite* by its great and
 good Founder? — Was it, I say, any
 ways *needless* in our *Author* to shew, nay, to
 demonstrate, this; when we see Christians
 are taught to expect a full Pardon of all their
 Offences and Sins against God, whenever
 they do partake of this holy Supper? Can it
 be said, that it was *needless* in our *Author* to
 shew, ^h That the great Design of this Insti-
 tution, being to call to *Remembrance* the
Death of Christ; (and, what is implied in

^s See the Plain Account, p. 153, and following Pages.

^h Idem, p. 158.

this,

this, to *commemorate* the *Benefits* accruing to Christians from it. That therefore) to teach it, is the *actual partaking* of these *Benefits*, is altering the Nature of it; as much as *actual partaking* of any Thing, is different from *remembering* it, or calling it to mind? It is to suppose these *Benefits* *present*, which are to be *commemorated*; and therefore are not, according to the Institution, consider'd as *present*; but only as good Things, promised by Christ, to all his Followers, who shall be found, at last, to have come up to his Terms, as far as the Imperfection of human Nature would permit.——Once more.

We are told, “ That in this Sacrament, the great Things he [Christ] hath purchas'd for us, are applied to us.”^k “ That it is a Means to place us in the full Favour of God; the chief of evangelical Ordinances, and highest Advancement of the Christian Soul on this side Heaven.”^l “ That it is a Consigning to us all Felicities.”^m “ That it is a Light to our Eyes, Guide to the Understanding, Joy to the Soul. That it produces Constancy of Faith, Fulness of Wisdom, Perfection, &c.” That our Lord meets us in this heavenly Banquet with a full Pardon of all our Offences.

ⁱ *Hornet's Crucify'd Saviour*, p. 42.

^k Enter thy Closet, *Appendix*, p. 23, and 32.

^l *Week's Preparation*, p. 51.

^m *Hornet's*, &c. p. 72.

" ces, and a perfect Cure of all our Infirmities." ⁿ " That God, in this Sacrament, *really* communicates to us a *super-natural* Strength, whereby we may be able, if we will make Use of it, to resist, and overcome ALL Temptations, to master *All* our Lusts, to perform every Duty of Devotion to God, of Justice and Charity to our Neighbour, and of Temperance and Self-denial as to our selves; to perform all these in a *most lively* and *spiritual* Sort." ^o " That as the World was lost by eating of the forbidden Tree; so we, by eating of this *Tree of Life*, in this holy Sacrament, shall be saved for ever." And, " how happy mayest thou be (saith this Author ^p) if this Sacrament CHARMS thee into a fervent Love to thy dear Redeemer." *As if the Sacrament of Christ's Body and Blood were, indeed, a CHARM, that would save Men, whether they will or no.*

Thus we see these Authors go on from one Absurdity to another; and having first taught the Communicant, to believe a *true and real Presence* in the Lord's Supper; they now tell him, that it is a *propitiatory Sacrifice*, as effectual now at the holy Table, as Christ's Death was seventeen hundred Years

ⁿ Enter thy Closet, p. 35.

^o Week's Preparation, p. 125.

^p Idem. p. 124.

ago, upon the Cross. ' That God, in this holy Sacrament, doth graciously quit the OLD SCORES. And, I don't doubt but it proceeds from hence, that we find so many Persons very desirous to partake of the Lord's Supper, in the Hour of Death; who never once vouchsafed to approach the holy Table in their Days of Health. They take it as an *Instrument of Absolution*, a *Channel of Remission and Pardon*, for all their past Offences: ' A celestial Banquet, which doth, at once, represent our Saviour's Passion before us, and convey its Benefits to us. And thus these poor deluded Souls die, with a fond and groundless Persuasion, that by means of their partaking of this Ordinance, *their Transgressions, which were many, are blotted out: And that they are restored from Sin and Death — to a blessed Immortality.* As if the Sacrament of Christ's Body and Blood were a CHARM, that would save Men, whether they will or no.

Again.—We have seen above, the Communicant is taught to expect a supernatural Strength, to be communicated to him in the Participation of the Lord's Supper; whereby he may be able, if he is not wanting to himself, in refusing to make Use of

^q *Comber, Part III. p. 15.*

^r *Waterland's Obligation and Efficacy of the Sacraments, p. 59.*

^s *Idem, p. 58.*

^t *Comber, p. 85.*

it, to conquer *all* Temptations, master *all* his Lusts, and perform his Duty in *every* Instance toward God, his Neighbour, and Himself, in a most lively and spiritual Sort.—And is not this enough to throw Thousands into the most extreme Despair, and deepest Melancholy; when, by reflecting on their Lives past, they shall find, that they have at any Time yielded to the prevailing Force of some powerful Temptation, gratified any vicious Inclination, or fail'd in any Point of Duty, since the Time of their partaking of this holy Supper? Would they not be apt, upon the Discovery of any such Misdemeanor, to say thus within themselves. By partaking of the Lord's Supper [at such a Time] I had a supernatural Strength communicated to me, whereby I might, if I would have made Use of it, have master'd *all* my Lusts, and conquer'd *all* Temptations: But I have wilfully refused to make Use of this supernatural Assistance; and I have thereby done despite to the Spirit of Grace, and shall be for ever *damn'd* for dabbling in that Blood as an unholy Thing, in which I might have had my Heart washed from all Impurity and Corruption.

And was it then *needless* in our Author to guard against such superstitious Notions, as fill the Mind with unnecessary Horrors, with endless Fears and Scruples? To guard against
Super-

Superstition was the professed Design of our Author. This he has done in the most effectual Way, and could not fail of *universal* Success, did not some, who seem to be in Love with *Superstition*, and place the Books, from whence the foregoing Extracts are made upon a *Level* with the BIBLE, endeavour to puzzle the Cause; and throw Dust in the Eyes of the People that they may not discern the Truth.

The *Remarker*, in his second Letter to our Author, tells him, That he apprehended, from the first Reading of his Book, that *his* declaring in such general Terms against *Superstition*, in *his* Preface, without condescending to name every Particular Sort of *Superstition*, which *he* aimed at in the various Parts of *his* Work, would mislead many to call that *Superstition*, which *he* never judg'd to be so. "As the Inclination of the present Time (saith the Remarker)" "is entirely on the contrary Side, I cannot see of what Service it is to attack *Superstition* in the General. Had you specified every particular Practice or Notion, with regard to this Sacrament; that you esteem superstitious, and then endeavoured to confute it; this might have serv'd the Purpose you propos'd."

I hope then the Remarker is satisfy'd at last; since I have laid before him, and the Publick, at one View, many of those superstitious Errors, against which the *Plain Account* is levelled. If he is not content with these, but requires more, and asks me why I did not produce them all? I have told him the Reason already. And seeing the Errors about this Ordinance, the superstitious Notions that many entertain concerning this Sacrament, which they have learn'd from Books of [pretended] Devotion, are so many, and so gross: Let the Remarker blush (if it be possible) at his random Assertion, that the greatest Part of our Author's Work, was entirely *needless*. Let him take Shame to himself, by publickly retracting it, according to his Promise^x. And let him ingenuously own, with his learned Adversary^y, that 'tis a thousand Pities but they [the Books of Devotion, call'd, *Preparations for the worthy Receiving the Lord's Supper*] were ALL, not excepting even that wrote for the Use of the Parishioners of *Lambeth*, destroy'd. Since they abound with Errors of most pernicious Consequence, teaching Men, that *their Transgressions, tho' many, are blotted out, and they are restor'd*

^x Page the last, of his Second Letter.

^y A farther Defence of the *Plain Account*, in Answer to the Remarker's Second Letter, p. 21.

[by partaking of this holy Supper] *from Sin and Death, to the joyful Hopes of a blessed Immortality; as if the Sacrament of Christ's Body and Blood were a CHARM, that would save Men, whether they will or no.*

F I N I S.



(39)

For drinking of this holy Sappir, from
Sin and Death, we are joyful to see of a blessed
and immortal life, the sacrament of
Christ's Body and Blood, which in this
that we are to receive, which is the

of the



